

A Dyke 2nd w. Saltgate
Eata. 10th Sept. 1618.

CAVEAT FOR ARCHIPPVS.

A Sermon preached at a Visitation
at White-Chappel Church in London,
Septemb. 23. 1618.

By IAN. DYKE Minister of Gods word
at Epping in Essex.

I. TIM. 4. 16.

ὁμοιωσάμενος, καὶ τῇ διακονίᾳ.

Aug. de Past.

*Propheta, excepto quod Christiani sumus, unde rationem reddemus
Deo de doctrina nostra, sumus etiam Prepositi, unde rationem redde-
mus Deo de dispensatione nostra.*



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1618.

CAVEAT FOR

ALL OTHERS

TO TAKE

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IN THE

UNITED STATES

OF AMERICA



COL. 4. 17.

And say to Archippus, Take heed to the Ministerie which thou hast receiued of the Lord, that thou fulfill it.

I Will not stand to dispute what might be the occasion of this errand to be done, and this *Caueat* to be giuen to *Archippus*. The common conceit is, that it was *Archippus* his remissenesse, and coldnesse in his ministeriall labours. Happly a more fauourable and charitable construction may be this, that it was *Pauls* feare, and holy ielousie, as knowing that the best haue their corruptions, and discouragements; and therefore stand in neede of quickening, awakening, and heartening admonition. V Which feare of *Pauls* might be the greater by reason of the greatnesse of the burden

which lay vpon *Archippus* his shoulders For that burden which ere-whiles was diuided betweene him and *Epaphras*, and so the easier, was now become the heauier, by reason of *Epaphras* his absence, if not imprisonment with *Paul* at *Rome*. Lest therefore this doubled burden should discourage and dishearten, and make him faint vnder the weight thereof, therefore would *Paul* haue him be thus called vpon. And so this aduice might be occasioned rather by the Carefulnessse of *Paul*, then the Carelesnesse of *Archippus*. It being none other counsell then what before he gaue to the *Ephesian* Elders, *Acts* 20. 18; which yet was not caused by their guiltinesse, but by his feare. But I wil not swimme against the streame of Interpreters, I am content that the receiued coniecture should obtaine.

VVell, whatsoeuer the occasion was, surely the words suite well with this present occasion: So many *Archippusses* being heere assembled, that is, called together, it cannot be vnseasonable to call for the heedfull fulfilling of that Ministration which wee haue receiued

receiued from the Lord. Onely, if I might haue bene mine owne chooser, I could haue wished the performance of this exercise to som one whose grauer yeres, grayer haire, and greater gifts, might haue so vihered and attended his good counsell, as that it might haue had roome and respect in your hearts, without all contradiction.

Yet notwithstanding, I haue wherewithall to hearten my selfe, not onely from this, that I speake not in mine owne name, or vpon mine owne head, but also from my present Scripture. For if so be the *Colossians* might say thus much to *Archippus*, then how much more may one *Archippus* be bold to say so much to another, one Minister to his fellow brethren in the same ministry? Well would *Archippus* haue borne with this saying from *Epaphras*, or from *Paul*, that in all likelihood bare well with it from his *Colossians*.

The words then briefly containe an *Apostolicall Inunction*: In the which I consider three things.

1. The persons that are enioyned to say this.

2. The

2. The person to whom they are enioyned to say it.

3. The matter of the Iniunction, which is a *Cauent*, *Take heede*, &c.

Which *Cauent* is,

First, illustrated from the *Object*, what it is that he must take heede vnto: It is his *Ministerie*, and the *fulfilling* of it.

Secondly, *Inforced* by a reason, *Which thou hast receiued from the Lord*.

For the first. The persons enioyned to say this; *say ye, ye men of Colossus*, say ye this, do ye this errand to *Archippus*.

But why must they say this? Had it not beene fitter for *Paul* himselfe to haue said it? Why sayes not he, *And I say vnto thee Archippus*? Doth not the inspection and correction of ministeriall aberrations better suite with an Apostles office and authoritie, then with the *Colossians*? And would not an admonition from an Apostle be with farre lesse prouocation, and farre more profit? Would not that take a deeper impression which came from a graue Apostle, then that which should be spoken by a company of *Colossians*?

ans? Hardly iometimes will a *Colossian* brook an admonition from *Archippus*, how then will *Archippus* from a *Colossian*? Well, but for all this, Say ye to *Archippus*.

Hereby our Apostle teaching,

1. People to warne their Pastor of his duty. Many an *Archippus* is sluggish, because the *Colossians* are silent. Therefore is it that *Archippus* sayes so litle, because they say nothing. Nay many are so farre from saying ought to *Archippus* if he be wanting, that they are readier to soothe him vp in his negligence. At least their silence, and not *saying* to him, is construed as an approouement of, and a contentment with his idlenesse. Should *Archippus* but wrong his people in taking but a little more then his due in temporals, how soone would people not onely be *saying* but be *doing* to *Archippus*? But let *Archippus* wrong, and wring them neuer so much, in the iniurious detention of their spirituall dues, a little saying serues the turne. People (commonly) hauing Schoole-boyes consciences, they care not how little they haue for their money.

B.

2. Mini-

2. Ministers not to despise good counsell from their people. Good newes are good newes, though a Leper bring them to a King, 2. *Kings* 7: So is good counsell neuer the worse for the giuers meannesse. Much loy may a Minister haue that he hath so enriched his flocke, that hee may be releued out of their abundance.

If a Lay person coming with a Scripture be to be beleued before a whole Councel, (as *Whitakers* quotes it out of *Parormitan.*) the surely are not priuate men to be neglected, much lesse despised, speaking nothing but reason and religion to their Ministers.

3. Say ye to *Archippus*, that he may haue nothing to say, of or against you. The common apology of many vrged to fidelitie in their places, is: Their people are wondrous well contented with their short dementum: or their people are awke, vntoward, alike respecting paines and negligence; should they be neuer so painetull, yet would it not by them one whit be respected, &c. And therefore they haue no heart to greater diligence. And surely true it is, that nothing more discourageth

courageth ministeriall fidelitie then peoples
irrespective regardlesnesse to a mans paines.
Therefore will *Paul* haue the *Colossians* them-
selues say this to *Archippus*, that their desires
of his paines, might put the more heart and
life into *Archippus* to take paines. If *Dauid*
doe but thirst after the waters of *Bethlehem*,
how will it make his Worthies aduenture
their dearest bloud and life? They wil hazard
all to quench his thirst But alas, what heart
hath a man to aduenture, and take paines
for that water, which no man thirsts to drink?
nay, for that water which it may be shall be
spilt on the ground before his face?

2. But how must they say this?

1. To him, not behinde him. Too many
complaine of their Ministers faults, but did
they euer admonish him? Did they euer say
ought to him, that say thus much against him?
Complaine to him that can and should a-
mend it; other complaints are waste: Say to
Archippus.

2. But yet, with all reuerence and respect
to his office and person: *Paul* therefore lea-
ueth it not to their discretion, but prescribes

a reuerent forme of exhortation. He giues no allowance here for foule mouthes to say what they list. They must say to, nor traile vpon *Archippus*. An Elder must be exhorted as a father, 1.Tim.5.1. A father is to be honored by the commandement.

a. Point.

The person to whom they are enioyned to say this, To *Archippus*: Say to *Archippus*

Archippus it seemes then was affable, of a courteous sweete nature, of an ingenuous and Christian candour, free from a fowre sterne and stately carriage. How were the *Colossians* blest that they were thus happily provided for? Many there are that indeed haue better nurture, but yet but a litle better nature then *Nabal* had (for pride and churlishnesse are alike enemies to societie, and communion.) He was so churlish, many are so proud, that they may not be spoken to. Should a man in the meekest & moderatest manner but say thus to some, as they must here say to *Archippus*; should not that round and rough answer be returned them, Who made you a monitour? a teacher of your teacher? You teach me what I haue to do?

Had

Had *Archippus* beene of this spirit, *Paul* had done enough to set all *Colossus* on fire. Well tare his heart yet, that the meanest of his poore *Colossians* may not onelie speake, but say to him. And as for this affected state and sternnesse, how euer it may gaine a litle cap and knee-seruice, yet it loses the inward respect of the heart, if at least it breed not a secret scorne and disdaine both of person and doctrine. *Learne of me* (saith our Sauour) *for I am meeke and lowely.* *Si Deus benignus, ut* *quid sacerdos eius austerus?* *Chrysostome.* Indeed it holdes no good proportion: A lowely Maister and a proud seruant.

The Matter of the *Iniunction*; A *Caueat* that must be giuen to *Archippus*, which is first illustrated from the *Obiect*: Take heed to thy *Ministerie* that thou fulfill it. *3. Point.*

A point indeed that deserues our greatest headfulnesse and care. The *Ministerie* is Gods worke, he loues not to haue his worke done by halfes: God loues no halfe *Ministers*, hee would haue all his full *Ministers*, that is, hee would haue them fulfill their *Ministerie*. *Paul* wishes *Archippus* to be none

other, then what himselfe was, *Coloss. 1. 25.* I am a Minister of the Gospell, to fulfill the word of God. And *Acts 20. 24*, he preferres this one thing about his life: *My life is not deare unto me, so I may fulfill my course with ioy, and my ministration.* Indeed it is not possible that hee should fulfill his course with ioy, that fulfills not his ministration. And therefore fitly ioyned together by the Apostle. How shall God brooke that in vs his seruants, which we will not brooke in our owne? which of vs can endure our worke to be done by halfe?

Quest.

But what is to be done then, and how may a man so demean himselfe in his Ministerie as that he may fulfill it?

Ans.

The calling of the Ministerie is not of that narrow latitude, as that a full Treatie of the particulars therein should come within the narrow compasse of one houres discourse. I will therefore point at some maine particulars which are more specially requisite. The fulfilling of the Ministerie then consists: first, in fidelitie of Dispensation: secondly, in sincerity of Conuersation: these two make a full and compleate Minister. VVhen a man is furnished,

shed, as was *Aaron*, in whose *Pectorall* were the *Vrim* and *Thummin*, the skirt of whose *Roabe* was hanged about with Bells and *Pomegranates*; when with the *Vrim*, the light of our doctrine, we ioynethe *Thummin*, the perfection of our liues; when with the sound of doctrine, wee ioynethe *Pomegranates* and fruit of an holie life, we then may be said to *fulfill our Ministerie*. Of *Ezra* it is said, *Ezra* 7. 6. that hee was a ready scribe. I may say of him, that he was a perfect, a compleate scribe; for verse 10. *He set his heart to seeke the law of the Lord, to do it, and to teach Iudgements and Statutes in Israel*. To speake of these in feuerall, which yet neuer must be seuered.

1. For *fidelitie in dispensation* of doctrine it is not possible without this to fulfill the Ministerie.

Acts 20. 2. *That I may fulfill my ministration;* but how? *To testifie the Gospel of the grace of God*. Hee that will fulfill his Ministerie, must labour to do that which *Paul* praied for in the behalfe of the *Colossians*, *Coloss.* 1. 9. that their People may be fulfilled with knowledge, wien doctrine.

*doctrin droppes not as the raine, nor speech
stilles not as the dew? Deut. 32. 2. Christ indeed
was dumbe as a sheepe before the shearer, Esay 53,
but neuer as a shepheard among his sheepe;
for it was his custome euerie Sabbath to
preach the word in the Synagogues, Luke
4. 16.*

But yet a man may preach, and dispenſe
the word, and yet in that part not fulfill his
Ministerie. How then may a man so preach
and take heed therein, as that hee may fulfill
his Ministerie?

A Minister in *dispensation* of doctrine ful-
fills his Ministerie, when hee dispenseth the
Truth

- 1 Onely and wholly.
 - 2 Painfully and diligently.
 - 3 Plainly.
 - 4 Profitably.
 - 5 Constantly.
- When the word is
thus dispensed, there is the Ministerie fulfil-
led in *dispensation*.

1. Onely and wholly.

False prophets fulfill none of Gods work,
he sets none on worke to tell, and teach lies.

Aarons

Aarons Bells must be golden Bells, not copper ones, nor any other brasen mettall, but pure gold; Gods pure truth must be dispensed. And as the truth, so the whole truth. *Paul* testifies his desire to fulfill his Ministry, *Acts* 20. 14. and therefore in verse 27. he tells them, that he *Kept backe nothing*, but *had shewed them all the counsell* of God. And so he fulfilled his Ministerie by making his Ministerie fully knowne, as he speaks to *Timothy*, 2. *Tim.* 4. 5. *Ther doth a man make his Ministerie fully knowne*, when in the course of his Ministerie he makes the whole truth of God fully knowne.

2. *Painfully and diligently.*

The Ministerie is the worke of the Lord, and *Cursed is euery one that doth the worke of the Lord negligently.* *Ierem.* 48. 10. *A necessitie is laid vpon me, and woe vnto me if I preach not the Gospell,* 1. *Cor.* 9. 16. *Be diligent therefore to know the estate of thy flocke, and take heed to the heards,* *Pro.* 27. 23. *Take heed to the heards, that is, take heed to the fulfilling of thy Ministerie.* But how may that be done? Be diligent to know the estate of thy flockes, and

C

to

to let thy flocke know the state of the truth.

This is that which euidences our loue both to the *shepherd*, and the *sheep*. To the *shepherd*. Therefore doth our Sauour forger that vpon *Peter*, *Iohn 21. Peter, louest thou me? feede my sheepe: Louest thou me, &c.* Not onely that his threetold confession, might be equiualent to his threetold deniall, but that his threetold loue might appeare by his threetold diligence in his Ministry, and to require diligence in *feeding*, as the most sure euidence of *louing*. Who professes not with *Peter*, *Lord I loue thee?* Make we good then our loue by our labour, *H. br. 6. the labour of your loue*. Euerie mans loue is as his labour, litle and no labour argues the same measure of loue. Therefore Loue and Diligence are of one roote in Latin, because loue is *diligent*.

Surcly me thinks we haue cause to blush, and to hang downe our heads for shaine in the conscience of our negligence, when we shall consider, not onely *Pauls* prayer, and reares night and day, *Acts 20*, but when we shall consider *Iaakobs* diligence and pains in
the

dainty to shed a litle sweate in loue to him, who in loue to vs shed not sweat, but sweat groanes of blood. Had he beene so dainty of his blood, as a number are of their sweat, poore sheepe, poore flockes, what had become of them?

As to the *Shepherd*, so it no lesse euidenth our loue to the *Sheep*. They may plead, *Peter, louest thou vs? feede vs thy sheepe*. But vnto many a Pastour may the flocke speake as *Dalilah to Sampson*; *How canst thou say thou louest me, when thy heart is not with me?* How is thy heart with me, when neither thy paines nor thy person is with me, but yee your selues set others to take the charge of my Sanctuarie, *Ezek. 44. 8*. May not that be spoken innocently to many which *Eliab* spake churlishly to *Dauid*? *1 Sam. 17. 28*. *With whom hast thou left these few sheepe in the wilderness? I know thy pride, and the naughtinesse of thine heart, that thou art come downe to see the battaile*. So to many Ministers, *Where be those Sheepe?* &c. It may be they are wandering, if not staruing in the wilderness, while the Shepherd in the naughtinesse of his heart is gone vp to see, and

and to liue in the City, and vnder the colour of a City Lecture, neglects his countrey pastorall charge. *A righteous man is mercifull to his beast.* I will not say, what a beast then, but what an vnrighteous man is hee that is not mercifull to his poore flocke, to those poor soules committed to his charge? Mee thinkes it was an heauy case, and well worth the lamenting which we find, *Lament. 4. 4. The little ones asked bread, and no man brake it to them:* Indeepe it is not lawfull to cast the childrens bread vnto dogges: but what do they better, who though they giue it not to dogges, yet giue it not to the children, are they better then dogges in the maunger?

Were those compassionate bowells in vs, and that loue to our flocks, which should make vs, with the Apostle, to deale our owne soules to them, would we then hunch at a little bodily paines? What dreame we of ease; pleasure, delicacie? Are these the things we propound to our selues in this holie seruice? Thou that art thus sparing of thy sweat, what wouldst thou do if Christ should call for thy blood for his flocks sake? for so harh *Augu-*

Tractat. in 10.
lib. 10.

since well nored, that immediatly vpon the threefold iniunction of feeding, our Sauour tells him of his martyrdome; thereby teaching *Peter*, that he must feede his people; not onelie by preaching of the Gospell, but by the shedding of his blood. Now wee that dreame of ease and delicacie, &c. what if Christ should call vs to fulfill our testimonie by the shedding of our blood? surely, ill would he shedde his blood for him, that is so loath to shedde a little sweat for him. How would he go cheerfully to a stake for him, that goes so like a Beare to the stake when he goes to the Pulpit for him? He would ill abide frying, that so ill abides sweating. He would ill abide the pains of burning, that so ill abides the paines of preaching.

How are the Fathers magnified among vs, and iustly, and yet in the meane time this their practise of frequent, and diligent preaching vilified by vs? Had they held their people to a monthly stint, & the poore pittance of a quarterly allowance, neuer had their works growne to so faire volumes, nor their names to so great renowne. *Chrysostomes**, and

* 1. Cor. 7.

and Bernards *Cras, which they haue in so many of their Sermons, argue, it not a daily, yet a diligent, & a frequent preaching; Why should not this worke of the Fathers be in equall grace with the rest of their workes with vs? How is it that we grace them, and disgrace their practise? It is true, it is laborious and painfull thus to attend the Ministerie: But, *the labour of your loue*, saith the Apostle, *Hebr. 6.* VVherethere is this labour of loue, it will make vs loue the labour: loue will make the burden light. *Nullo enim modo onerosi sunt labores amantium, sed etiam ipsi delectant, sicut venantium, piscantium, &c.* Nam in eo quod amatur, aut non laboratur, aut & labor amatur; & vide quàm pudendum & dolendum sit, si delectat labor vt fera capiatur; I will make bold a little to alter his words: *Et non delectat labor vt anima capiatur.*

*Arguunt de
homo vultus.*

Doth not the Scripture make the Ministerie a calling of that paines, weight, and importance, as that Saint Pauls *τῆς ἰσχυρῆς* would make a man dread the entrance? Now if so slighty & easie a performance will discharge it, as many put it off withall, who then may
not

not easily be sufficient for these things: who may not soone be sufficient to reade prayers, and the Church-seruice, and once in a Moone to bestow a mornings blessing vpon his people? If this be all, how easily may the Ministerie be fulfilled? what need such a solemne charge to be giuen to *Archippus*?

If then we would *fulfill* our Ministerie, we should labour to haue that fulfilled of our Sabbaths which *Origen* speakes of the Sabbaths of his times: *In nostro die dominico semper pluit Deus Manna de caelo*. Indeed the Jewes Manna neuer fell on their Sabbath. What Manna soeuer fall on the weeke day, neuer should the Sabbath passe without these *Manna*-shoures; euery Sabbath should haue the first and the latter raine. Giue a portion of this *Manna* to seuen and to eight. And in the morning sowe thy seed, and in the euening, let not thy hand rest, *Eccel.* 11.6.

Why stand ye heere idle all the day long? Matth. 20.6. *Heere, and all the day long. Heere, where? In the market place, where they could pleade, Nemo nos conduxit*. Is it blame-worthy to be idle in the *market place*, were none had

had hired them? VVhat is it then to be idle in the *Vineyard*, where both hired, and paid wages? If a sin to be idle in the *market place all the day long*, how much more to be idle all the *day long*, all the *Sabbath day long* in the *Vineyard*?

Farre be it from vs aboue all others, to eate the *bread of Idlenesse*; Vpon none more then Ministers must that be verified, *In the sweate of thy browes shalt thou eate thy bread*. In the sweate of their browes, and their braines too must they eate their bread. But certainly many do so idly and negligently liue in the ministry, that they may very wel do as that priest did of whom the *Waldenses* make mention in an Apologic of theirs, *Qui ex sacerdote factus est agricola*; and his reason was, because he found it written, *In the sweate of thy browes shalt thou eate thy bread*. Had he so diligently discharged his calling as he ought, hee neuer should haue needed to haue turned husbandman, to haue found sweat, and sawce to his bread. But as happely he, so a number there are, that liue with such drie browes in the Ministry, that drie bread in

Ex Vñier. de
Chr. eccles. 9. 10.

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another

another calling would yeelde them more comfort and content, then all their fulnesse in the Ministerie, because they make no conscience to *fulfill* their Ministry.

3. *Plainely.*

As the word must be dispensed frequently and diligently with respect vnto Peoples *Necessities*, so also *Plainely* with respect vnto peoples *Capacities*; so as our plaine people may be able to vnderstand vs for matter, and maner of deliuerie. Thus did our Sauiour teach the people, not as he was able to speake, but as *they were able to heare*, Marke 4. 33. and Iohn 16. 12. *as they could beare*. So the Pastours after Gods *owne heart should feede with knowledge and vnderstanding*, Ier. 3. How with knowledge vnlesse with vnderstanding? & how with vnderstanding vnles they could be vnderstood? Heere commonly a double error is committed.

1. Some affect such craggie scholasticall disquisitions, as are fitter for the Chaire then for the Pulpit, as not coming within the short and shallow reach of a popular capacite.

2. Others, though their matter be lowe enough.

enough, yet affect such a soaring sublimitie of phrase, & such a *Roman-English*, as plaine English men cannot vnderstand. Except yee utter words which haue signification, how shall it be vnderstood what is spoken? for ye shall speake in the ayre, *1. Cor. 14. 9.* And 19, I had rather in the Church to speake fīue words with mine vnderstanding, that I might also instruct others, then tenne thousand words in a strange tongue. Our language is now growne so learned, that a man may *Clerum* in English, and may so speake his owne language, that he may be a barbarian to the men of his own language. It were good therefore that Ministers would all follow that good counsel that *Austin* took from some learned men in his time, who ha-
 uing read ouer his Bookes against the *Manichees*, and perceiuing them to be written in so learned a phrase, as the common people could not vnderstand.; They kindly (saith he) admonished me, that I would not forsake the common and ordinarie kinde of speech. And he giues a reason why he likes their counsel well. For the common and vsuall phrase of speech learned men vnderstand, but the other vnlearned men

*Beneuolentissime
me monuerunt,
ut communem
loquendi sermo-
nem non desere-
rem. Hinc enim
communem effu-
sum et simplicem
etiam doctrinam
ligunt, quam in-
temerarij non
intelligunt. De
Gen. l. c. 11. Ma-
nich.*

vnderstand not. And yet a man may take farre more libertie in writing then in preaching.

Uabeo in abcon-
dito quod sum
offum. Sic enim
propterea liquamur.
Alia est et re
proba et nos
Grammatici,
et cum non intel-
ligant populi. in
p. 158.
Alia est et re
Sella.

Therefore it was that else-where he chose rather to speake barbarously then finely, and to vse the barbarous word *offum*, rather then the word *Os*, because he desired his peoples profit aboute his owne *credite*. He allowes *Os* in the Text, and so reades it; but in his Exposition vseth *offum*, as the more intelligible word. His intention was not Rhemish, and Iesuiticall to darken the Text with absolute barbarisines, but to helpe their vnderstandings with a familiar and plain, though not so grammaticall a word.

Ministers must be Nurces, 1. *Theff.* 2. Nurces are not ashamed, nay they delight in it, to condescend to the balbutient infancie of their nurcelings. Euen in this sence should we become all vnto all, Barbarians vnto Barbarians. Indeed when a man is not to speake to Barbarians, but to learned and intelligent Auditors, I would not then debarre him the libertie of his liberall education. But certainly, when the Iewes shall heare *Paul*, *Acts* 22.2, to speake in the Hebrew tongue, they will

will both keepe the more silence, and giue the better audience. It was in iudgement that Christ taught the Pharises in Parables. What difference betweene a darke conueyance, and a darke phrase? So then preach as that wee may rather make our people scholars, then shew our selues schollers to our people.

4. Profitably.

Paul, in the same place where he testifies his desire to fulfill his Ministerie, instanceth at the first in this particular, *Acts 20. 20. I haue kept backe nothing that was profitable.* Therefore the Pastours after Gods owne heart, feede not onlie with vnderstanding, but with knowledge. Many may be vnderstood, but what knowledge or profit can be gathered from them? To feed with vnderstanding onelie, without knowledge, is to feed with an emptie spoone. So *Luke 4. 22.* They wondered at the gracious words that proceeded out of Christs mouth; not at his eloquent, witty, conceited, picked & affected quaint termes, but at his gracious, sanctified, sauoury, substantiall soliditie. As for that other froath,

neyther did our Sauour affect it, neyther would it haue so affected the people as to haue made them astonied.

The Conuiction of the Conscience, the information of the Vnderstanding, the resolution of the Iudgement, the gaining of the Affections, the redresse of the Life; these should be our aymes in dispensing of the Word. Now for these trickes and cranckes, this Grammaticall and Rhetoricall descant, these ends of gold and silver, what help they to this businesse? See what it is that a Minister should aime at, 1. *Corint. 14. 24. 25.* *If all prophesie, and one comes in that beleeueth not, the secrets of his heart are made manifest: Hee will fall downe and say plainly, that God is in you indeed.* At this should Ministers aime, to dispense the word in that power, and euidence of Gods Spirit, that mens consciences may (at least) be conuincied, that our Ministry is of God. But few aime at this. At this they aime rather, that it may be said; *A fine wit is in them, an eloquent tongue is in them* (things indeed not to be dispised;) but in the meane time regard not that it may be said of them,

God

God is in them; substance, and sauourie soliditie is in them, 1. Corint. 4. 19. *I will come to you shortly, and will know, not the speech of them which are puffed vp, but their power; For the Kingdome of God is not in word, (no nor in words) but in power.* Now alas, what power haue such Corinthian flashes? What power haue such Corinthian florishes? what power hath such paper-shot to beate downe the strong holdes of Sathan? They were not Trumpets of gold or siluer, but of plaine Rammes hornes that layd flat the high walls of Hierico. Labor so to blow the trumpet of the Ministerie, that we may haue the spirit blow with it. *The spirit bloweth where it listeth.* It seldom or not at all lists to blow in a painted pipe. Farre be from vs that humour of Cookes, who seeke more for credit in making of puste-paste, and kicke-shawes, then from dreiling wholsome sauourie food. When a man hath bestowed his best paines in that kinde, that may be said of him, which *Augustin* saith of *Homer*, that he was *dulcissime vanus*. Though it be sweet and pleasing to the eare, yet it is but *sweet vanitie*. VVhat is the life



life or conscience ere the holier for these
knackes? Giue me leaue to close this point
with the two former, with that sauory coun-
sel of that reuered father B. Babington in Leu.

« 7. Are you a Minister, called of God to leaue his
« people with good leaue? Looke how ye do it, and
« be painfull; faithfulnessse will be crowned, when
« slothfulnessse wil be condemned, and will condemne
« you; And submit your selfe to the profit of your
« people, not hunting after your owne glorie, that
« you are thus and thus, and so learned, eloquent,
« profound and so forth. If your people profit not,
« because you sit too high a pitch for them, and
« scorne to lay a foundation of the Catechisme a-
« mongst them, you will be found an vnprofitable
« seruant at the Reckoning day; one that hath gai-
« ned nothing to his Lord, but hath hid his talent
« in the fowle napkin of fruitlesse matter, and idle
« figures of affected speech. Spoken like a Bishop,
spoken like a Father.

s. Constantly.

This crownes all the rest. He fulfilleth not
his race, who hauing an hundred miles to
runne, sits downe at ninety nine: He fulfills
not his Ministerie, that giueth it ouer before
his

his daies are fulfilled. Though all the former be done, yet if in this we faile, our Ministerie is *unfulfilled*. Therefore Paul ioynes the fulfilling of his Ministerie and his Course together, *Acts 20.24.* and *Reu. 11.7.* the two witnessess finished their liues and their testimonies together. Herein many faile and come short of fulfilling their Ministerie, being too too like that *Hetrurium* Idoll, who whilest he was in the woods in a mean country fashion,

Crebra dedit quondam populo responsa petenti;

But when once the people, out of their loue and affection to their Idoll, built him a marble Temple and placed him there,

Illico diuitijs obmutuit ille repertis.

His preferments made him pursie, and he had now done giuing Oracles. How many in their first beginnings are wondrous painfull and industrious, and deserue wel & worthily of the Church of God; but as yeares, and preferments come vpon them, slacke and abate their former diligence, and seem both to say as those, *Zach. 11.5.* *Blessed be God, for I am rich;* as if therefore they may be idle, because they are rich; and that which is

E

worse

*Urbanus seruus
seruorum Dei.
Monachus seruus
et scimus, Abbatis
calido, episcopo
lepido, archie-
piscopo remisso.
Hicote Pope writ
to Balthusie
sometime Archbi-
shop of Canterbur-
ie, ex 17th sic. de
Christ. eccles.*

worse to do with them : And their owne shep-
 herds pitie them not, and so cast a suspition
 vpon themselues, that they made the staires
 into the Pulpit, to be but steps vnto prefer-
 ment.

But what is the issue ? Let Experience be
 witnesse. How many whom God hath filled
 with the gifts of knowledge and utterance
 are againe emptied and depriued of them,
 because they haue not made conscience in
 the vse of them, to fulfill their Ministerie ?
Zech. 11. 17, we shall finde a terrible threat-
 ning. *His arme shall be cleane dried vp, and his
 right eye vtterly darkned* : Against whom may
 this threatening be ? O *Idoll shepheard that lea-
 ueth his flocke* ! whether it be in regard of pre-
 sence, or paines. When men will be *Idoll
 shepheards*, hauing gifts and *mouthes* and *speake
 not*, God in his iustice will make them fur-
 ther *Idoll-like*, *they shall haue eyes and see not* :
 God will dimme and darken their right eye,
 yea put it out, and depriue them of that ex-
 cellent gift of Knowledge, which they haue
 not cared to imploy in the Churches ser-
 uice.

Psal.

Psal. 137. 5. 6. If I forget Ierusalem, let my right hand forget her cunning, yea let my tongue cleaue to the rooſe of my mouth, if I preferre not thee to my chiefest ioy. What may be the reaſon that many a mans right hand hath forgot her cunning? Becauſe his arme is cleane dried vp: But why is his arme ſo dried vp, as that his hand hath forgot her cunning? Surely the Idoll ſhepherd hath forgotten Ierusalem. Therefore it is that his tongue cleaues to the rooſe of his mouth, becauſe his heart cleaueth to this world: and the bent of it is ſo pitched vpon the proſecution of ſecular things, the preferments of the world, that Ierusalem is not preferred to his chiefest delight. Therefore cleaueth his tongue to the rooſe of his mouth, not onely in regard of negligence, but of insufficiencie; God hauing a plague no leſſe for the Idoll ſhepherds tongue, then his arme and his eye.

I know indeed there may be a diſpenſation where age and painfulneſſe haue diſabled naturall faculties: and I know that the aged Leuite, whoſe hands begin now to tremble with the often and diligent liſting of the

heauie Axe, ha'h a permission to discharge him the cleauing of the Sacrifices; yet in the strength and vigour of a mans best gifts and yeares to giue out, this I know not how to excuse. I know some pleade bodily indisposition and weakenesse, but the question is, whether the body or the plea be weakest. *Timothy* was surely weake, and but a sickely, tuely man; yet *Paul* that prescribes him to drinke *a little wine*, for his stomacks sake, and *often infirmities*, yet neuer prescribed him but *a little preaching*. Nay, though a weakely sickely man, yet he charges him before the Iudge of quicke and dead, to *preach in season and out of season*: strange counsell one would thinke for a weake body.

I deny not but God will haue *mercie and not sacrifice*, yet take we heed of pretended disabilities, and of making our selues weaker then God hath made vs. What our bodies will beare without a manifest and dangerous iniurie to them, let them beare it in the name of God for the good of many soules. These bodies of ours must perish and be consumed at last, when we haue made
the

the most of them we can. In what more honourable seruice can we spend them then in the seruice of the Church? For a man to spend his body in the worke of the Ministerie, I hold it the next degree of honour to the crowne of Martyrdome. Yea euen the aged Leuite, though his shaking hands be discharged the seruice of the Axe, yet must not be idle, *Num. 8. 26. Attamen seruito fratribus* *Sic Iunior.* *juis*; to wit, though he cleaue not the sacrifices, yet let him counsell, aduise, direct and instruct the iunior Leuites in the seruice of the Tabernacle, and so still minister to his brethren. And thus is the Ministerie fulfilled in the fidelitie of dispensation.

The second point and part followes:

The fulfilling of the Ministerie in holy *Comuersation*. A mans Ministerie standeth not all in preaching, the life of his Ministerie is his life. Hee is but halfe a Minister that preacheth as hee should; Hee is compleate, and fulfills his Ministerie, that preaches and liues as he should. Though a man should speake with the *tongue of men and Angels*, and yet in the meane time be an *angel of*
E 3
darknesse,

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the

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The second point and part followes:

The fulfilling of the Ministerie in holy Conuersation. A mans Ministerie standeth not all in preaching, the life of his Ministerie is his life. Hee is but halfe a Minister that preacheth as hee should; Hee is compleate, and fulfills his Ministerie, that preaches and liues as he should. Though a man should speake with the tongue of men and Angels, and yet in the meane time be an angel of darknesse,

darkenesse, he is but a tinckling Cimbball, and a Bell without a Pomegranate. The Scripture complaines of Idoll shepheards. What may an Idoll shepheard be? He that is like to Idols. How they are described, see *Psal. 115. 5*. 7. *Mouthes they haue and speake not, feete they haue and walke not.* So then not onely he that hath a mouth and speakes not, but he also that hath a foote and walkes not, is an Idoll shepheard: not onely the dumbe, but also the lame shepheard is Idoll-like. Therefore *Theophylact*s note is witty, *Mat. 5. 2*, *Christ opened his mouth & taught the people.* He makes a question, whether the first word be not superfluous, or no: for how could Christ teach, but he must open his mouth? He answers, that these words were not idle, because Christ did sometimes teach and opened not his mouth, *viz. did it by his life and miracles*; but now he opened his mouth, and taught them by doctrine.

This, this is that that gaines credit and regard to our Ministerie and persons, euen from our very enemies. For *Mar. 6. 20.* *Herod feared Iohn, knowing that he was an holy and a iust*

iust man : Not because he was a great man, or learned, or a powerfull preacher, though these also; but because an *holy* and a *iust man*. Holinesse casts a more dreadfull dazling and sparkling lustre then any other accomplishment whatsoeuer. *Herod* was greater, but *Iohn* was holier; therefore *Herod* feares *Iohn*.

The common complaint is that the Ministry is contemptible, & basely accounted of; I would the complaint were not too true: but may a man be so bold as to inquire into the causes of it? Among many other, questionlesse, this is none of the least, the *inholy* & scandalous liues of some in the Ministerie, fro whose personall scandalls the inuidicious multitude concludes the calling it selfe base. The Prophet *Malachi* points at this, *Mal* 2.8. *5. Therefore I haue made you base and contemptible before all the people. Wherefore hee* *verse 8. Ye are gone out of the way, yee haue caused in my to fall by the Law, yee haue broken the couenant of* *Leuit*: which couenant see what it was, *Le. 2.6.* for this cause God made them base and contemptible. Let no man despise thy youth, *1. Tim. 4. 12.* He sayes not only to the *Corinthians* of *Timotheus*,

motheus, Let no man therefore despise him, 1. Cor.
 16 11. but to *Timotheus himselfe, Let no man*
despise thee. Why? lies our credit in our owne
 keeping? is it in our power to keep our selues
 from contempt? From iust cōtempt it is, else
 should *Paul* haue said, *Let none of the people de-*
spise Timothies youth, and not haue giuen this
 counsell to *Timothie*. But how must hee pre-
 serue himselfe from contempt, but be an ex-
 ample to all that beleue, in word, in conuersation,
 in loue, in spirit, in faith, in purenesse? Because
 these holy endowments are wāting, hence is
 it that the Ministry is so contemptible. The
 more shame for such, and the greater iudge-
 ment will it be to such, who by their vnholly
 liues bring this contempt vpon this calling,
 and cause the dirt and filth of their vicious
 courtes to be cast in the faces of all. May I
 not taxe, and take vp a number of dissolute
 ones in the Ministerie, as *Apollonius* girds vp
 the false prophet of the *Montanists*, *Propheta,*
dic quas, ludit tesseras, ac tabulas? *Propheta fa-*
neratur? I may adde many such interrogato-
 ries, as, *Propheta saltat? iurat? bibit? scortatur?*

Ensch. 5. eccl. huf.

I should almost shame to english these things, but that these fellows are not ashamed of their courses. What? Prophets, and gamesters? Prophets, and dicers, dauncers, drunkards, swearers &c. Are these our Propheticall endowments? Haue wee not the spawne of that cursed crue, *Esay* 56. 11. 12, yet liuing amongst vs, who in stead of saying, *Come let vs fulfill our Ministry*, they say, *Come, I will bring wine, and we will fill our selues with strong drinke*. If filling of pots, filling of cups and Tabacco pipes, if filling their bellies; if this were to fulfill the Ministerie, oh how iollily had they discharged their taskes? These be those bruits that come within compasse of *Nehemiah* his Memento, *Nehem.* 13. 29 *Remember them (O Lord) which defile the priesthood*: Yes, yes, God will remember them, though they forget him, yet he will not forget them. God of all things will not brooke the defilement of the priesthood. *Num.* 12. 1, we shall find *Aaron* and *Miriam* both in the same sin of murmuring against *Moses*, & yet in the proceffe of the story, *verse* 10, only *Mi-*

riam is smitten with the leprosy. Both were in the same sin : what was the reason onely *Miriam* is in the punishment ? Is God partiall ? God forbid. What the might be the reason ? Surely me thinks *Chrysostome* giues a passing good one, That *Aaron* was not smitten with the leprosie for the *dignity* of the priesthood, lest the inflicting of such an vnclean disease on his person, should redound to the dishonor of his *office*, God did forbear him. God had a respect to the holines & honor of the priesthood. God would not therefore haue his *Priest* infected with *Leprosie*. He that was to iudge of *Leprosy* in others, and to separate others for the *Leprosie*, he himselfe was not to be leprous; and therefore though I find leprous *Kings*, yet I finde not a leprous *priest* in all the Scripture.

Now then, hath the Lord our God such a tender regard of the credite and honour of the Priesthood, that for it hee will forbear the execution of his iustice ; and shall we be so regardlesse therof as to defile it with the filthier leprosie of a profane, vicious and scan-

scandalous life? If *Ambrose* would not admit one into the Ministry, *eo quod gestus eum dedecreret*, because he had but an vncomely gesture of his body; I make no question, if these nasty Lepers had fallen into his hand, but he would haue put the discipline of the Leper vpon them in separating them from the Congregation. *Lu. 14. 34. 35. Salt is good, but if salt hath lost his saueur, *ἡ δὲ ἡ τὸ ἀσ μαρμαρὶν* if it be infatuated or growne foolish (a word that suits wel with *Zacharies* phrase, of a foolish shep-beard, *Zac. 11. 15*: but if it haue lost his sauer, where withall shall it be salted? It is neither meete for the land, nor yet for the dunghill, what then must become of it? Men cast it out, saith our Sauior. How happy were it for the Church, if that salt which hath lost his saueur, might also lose his place. Men cast it out, that is, foolish & vsauory Ministers are to be deposed: So *Hierome* expounds it; and so was his exposition vrged in the council of *Basil* against Pope *Eugenius* for his deposition from the Papacie.*

It is neyther meete for the land, nor yet

for the dunghill, what a sorrow then should it doe in the Church? Is the Church worse then a dunghill? Is that fit to be in the Church, which is not fit to be on the dunghill? This is to make the Church worse then a dunghill. Well, howeuer such vnsauourie ones shuffe out in the world, and scape the punishment of vnsauourie salt, yet God will be sure to meete with them one day. Hee hath gall and wormewood for those prophets of Ierusalem, from whom iniquitie is gone forth into all the land, *Ierem. 23. 15.* It is but iustice, fit that they should be fed with gall and wormewood of Gods vengeance, that haue fedde Gods people with gall and wormewood of their scandalous liues. *Be ye holy therefore that do beare the vessels of the Lord. The Lord will be sanctified in all them that draw neare vnto him.* In no calling draw men so neare to God as in the Ministry; let our liues haue proportion with our callings.

And thus we see how we must *fill our Ministerie*, and what we must ayme at therein. Not at the *filling* of our baines, of our bellies,

lies, of our purses, but at the *fulfilling the office of an Euangelist*. For such then as walke after this rule, and are carefull to *fulfill* their Ministerie in the former particulars, go ye on in the name of God, and the blessing of God be vpon your heads; and howsoeuer ye may haue but little thanke and encouragement from an ingratefull people, yet let the Prophet *Esaies* comfort be yours, *My worke is with my God, Esay 49.4*. To you be it spoken, *1. Pet. 5.3.5*, *Feed the flocke which depends vpon you. And when the chiefe shepheard shall come, ye shal receiue an incorruptible crowne of glory*. What though ye haue many a frump and frowne for your fidelitie, and people be crosse; yet comfort your selte against all with the view of this crowne of glory, which the righteous Iudge shall giue you at that day. Happy, yea thrice happy then shall that seruant be, that hath so discharged his pastorall taske, as that he may heare from Christ that comfortable *Eage, Well done, good and faithfull seruant*; though in the meane time, and till then, he, and his ouer-great officiousnesse,

falsely so supposed, be disgraced with the worlds *Apoge*.

And for such as make no conscience thus to fulfil their Ministry, to them I say, as once that good Father spake to the Councell of *Rhemes*, *Fratres aliam vobis pronuncio synodum*: So I to you, *Fratres aliam vobis pronuncio visitationem*; I giue you warning of another, and of another gates *Visitation*, which the great *Archbishop* of our soules shal hold at the dreadful day of his appearance. At the which, as the same good man speaks, if we must giue an account of those things which we haue done, euery man in his *owne body*, how much more of those things which we haue done in the *body of Christ*, which is his Church! Rub vp therefore your secure and negligent consciences with *Iobs* meditation, *Iob 31. 14.* *What then shall I doe when God riseth vp, and when he visites, what shall I answer him?* God himselfe will one day come a *visiting*; Be-thinke your selues what *ye* will then answer. Must not hee needes bee *speechlesse* there that hath beene *dumbe* heere? Alas, how

Et si red tendit
et ratio de his
que in quibus
fuit et non fuit
non quod si de
hinc et inde
gratia in corpore
Cuius quod
enclit

how wilt thou bee able to *stand* before his dreadfull Tribunall, that shalt be found to *stand* idle in his Vineyard? How wilt thou be able to appeare before that glorious and holie God, whose holie Priesthood thou hast defiled with thy vnholie life? In the feare of God therefore, and in the conscience of that account which must be made, *Take heede to the Ministerie* which ye haue receiued of the Lord, *that ye fulfill it: fulfill it in conscionable Dispensation, in holy Conuersation.*

2. The *Caueat* is vrged by a reason.

Which thou hast receiued of the Lord. A reason indeed which may worke vpon any but such as are without all reason. VVe receiue our Ministerie by man, but not of man: man admits, but God fits to the worke. It is Gods worke and not mans. And therefore as *Iehoshaphat*, 2.Chron. 19.6, speakes to the Iudges, *Take heede what ye do, for ye execute the iudgement, not of man, but of the Lord:* So may it be said to Ministers, *Take heede what ye do, Take heede to your Ministerie to fulfill it;*

it; for ye haue receiued it of God, and not of man. He of whom we haue receiued our Ministerie, will looke to receiue an account from vs for our Ministerie. Surely the Ministerie is an honorable calling, and so much this reason will imply: It is a calling receiued from God in a more peculiar manner then are others. But as there is a *Dignitie*, so there is a *Duty* in it, at which these words looke more then at the *Dignitie*. How many looke at the *Dignitie*, and forget the *Duty*, glorying that they haue *receiued their Ministerie from God*, but neglecting the *fulfilling of it*, and the returning of their glory to the glory of God? To which of the Angells hath God said at any time, I will giue vnto you the Keyes of the kingdome of heauen? This hee hath said vnto his Ministers, and with our Ministerie we receiue these Keyes from the Lord. Well then may Gods Ministers haue the name of Angells, that haue a prerogatiue aboue Angells. And shall we now that haue receiued such an honourable Ministerie from God, be idle, carelesse and negligent

negligent in the fulfilling thereof? God forbid. If we had receiued our Ministerie but of *man*, that should betrust vs with such a businesse of weight, would we not be carefull to make good his confidence he had in our fidelitie? *God* and not *Mm* hath betruisted vs with this office, therefore for *Gods sake* be intreated to be faithfull in the fulfilling of your Ministerie; euen for the *Lords sake*, of whom you haue receiued your honour, your gifts, your calling; take heed to your Ministry that ye fulfill it.

F I N I S.

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Errata

Pag. 2. line 23. reade *Assembled and called.*
pag. 13. line 2 for *bracen*, reade *baser.*
pag. 16. line 3. reade, *grumes of blood.*